

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.*

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## THE TEST OF PRINCIPLE.

BY ELDER C. F. REED.

When seeking the true order of things—the system which is to bring to pass the perfectibility and happiness of man, to develop all the faculties with which he is endowed, and to realize all the aspirations of his immortal soul, we are perplexed with the multiplicity of systems professedly having these objects in view. There are more than a thousand sects of religionists upon the earth, each offering itself as the fitting instrument for the accomplishment of the work given to be done. Each one of these systems, when separately considered, has an appearance of truth about it, and each readily finds votaries who firmly believe it to be the true Church of Christ, until some other system apparently more in accordance with reason or revelation attracts their attention; and thus the mind is torn with conflicting theories and tossed about with every wind of doctrine till life is consumed in vain with futile attempts to obtain a knowledge of the true theology.

In the midst of such a labyrinth of creeds, every one differing from another as to the means employed for bringing about the desired end, the thinking man is apt to exclaim, Surely there must be something radically wrong in the very foundations of those systems whose superstructures are so flimsy and slender, and so ill-calculated to bring to man that full

and perfect happiness for which he was designed!

It is true that the founders of many of the religions of the day were honest in heart, upright and morally good in character, pure in motive, and sincere in their faith, in defence of which they voluntarily underwent dangers, sufferings, and privations, and many of them martyrdom, cheerfully allowing their enemies to break asunder the thread of life rather than give up their religion. But uprightness of character, zeal, and purity of motive do not ensure correctness of doctrine, and cannot be accepted as sufficient evidence of the truth of any system. Sincerity, however earnest, though it may lead the possessor of it to suffer death, does not prove that the principles for which he lays down his life were true and calculated in their nature and tendency to confer lasting benefits upon mankind. It, however, proves to a demonstration the honesty of his motives; for it can hardly be supposed that a hypocrite or impostor would thus suffer his life to be taken, although he might endure great hardships, sufferings, and persecutions in the endeavour to establish his imposition, comforting himself with the hope that it will ultimately be productive of some benefit to himself. The voluntary submission to dangers, sufferings, or even death, on the part of any man, however

sincere, cannot be accepted as a criterion of truth; for we know, by the most incontrovertible evidence, that the sincere votaries of many *false systems of religion* have of their own accord and at their own desire undertaken long and wearisome journeys, teeming with dangers from robbers, wild beasts, scarcity of water, &c. Such is the case, for example, with the devotee of Mahomedanism, who annually performs his pilgrimage to Mecca, the birthplace of his prophet; and the zealous Hindoo, who will sit with his limbs fixed in a certain position, causing excruciating pain, till the muscles become rigid, or will place himself in the way of the car of Juggernaut, and allow the monstrous idol to pass over his body, causing a horrible and painful death; or who will, at the request of his dying parents, relatives, or friends, throw himself into the Ganges, their *hallowed river*, or place himself on its banks, that he may be washed into heaven by the returning tide: and, worse than all, the widow, whose husband has died in the faith of Hindooism, will earnestly desire to be placed on the funeral pyre and suffer death by the most painful of processes, with the body of her deceased husband upon her lap. Yet, according to the common Christian belief, all these heathens, however sincere in their faith, are in danger of hell fire; while, on the other hand, the Mahomedan and Hindoo brand as infidels all Christians. Still all more or less endure sufferings, perils, or death in attestation of their several modes of religion. Hence, the mere fact of a man's suffering for the cause of his religion is not sufficient evidence for a reasonable being to stake his salvation upon.

An infallible guide or rule is indispensably necessary where the eternal salvation of man is concerned; for it cannot for one moment be admitted that the All-wise Being would allow his creatures to perish merely for want of some sure and certain rule whereby they may judge of the divinity of those principles that may be placed before them as essential to their salvation.

"Alas! but (it may be asked,) where shall we look for such a rule? What test have we to prove the divinity of the same, when all other evidence appears to be fallacious?" We reply—The only test we can possibly possess—the only rule whereby we can judge of the divinity of a principle

is *direct and immediate revelation*. This is the only guide by which we can walk; and we could look for nothing less from our Creator, whose love to his creatures is as boundless as space and as endless as duration.

But it may be further queried, "Have not men at different periods of the world's history come forth and declared that they had a divine mission to fulfil, a fiat of the Almighty to put in force, his will to make known, his purposes to bring about, his mandates to execute, and his power to manifest, and who have strenuously declared that they had conversed with messengers from God?"

But it is a generally received truism that a good tree will produce good fruit—that a pure stream will send forth pure waters, and *vice versa*. What beneficial results, then, have been brought about by the systems established by those who falsely pretended to be divinely inspired?

Let us examine the system established by that notable Arab, for example, who deluged one of the fairest portions of the earth with blood, carried devastation and death into thousands of families, whose only crime was that they did not see with the same eyes and regard with the same importance the system which he promulgated, the laws which he sought to adopt, the conditions which he desired to lay down, and the religion which he endeavoured to enforce at the sword's point,—because they would not receive as revelation what they considered to be the ravings of a distempered imagination, the fruits of a heated brain, and the dreams of a visionary enthusiast. Did he ameliorate the social, moral, religious, political, or physical condition of the people whom he conquered? True it is that he founded a large and flourishing empire, and from him has descended a long line of illustrious monarchs, possessing some of the richest, fairest, and most celebrated portions of the earth. He was a man possessed of great capabilities and mental powers. What, then, has been the result? What amount of good has been achieved? What benefits have been conferred? What blessings, either temporal or spiritual, have mankind received from that system whose founder professed to be divinely inspired? The effects of that system are these: Its followers are weak and debilitated in body, wavering and vacillating in mind, and are perpetrators

of the crime of infanticide to a fearful extent, resulting from the abuse of a holy, just, and correct principle, which, under the protection of good and wholesome laws, protected by stringent penalties, and enforced with decision, would have become the means of improving the moral and physical condition of the people. But, from its being handled by those not having the power of the holy Priesthood, not possessing divine authority, not having the infallible guide of the Holy Ghost, and thus not having wisdom and understanding, nor comprehending the object for which it was ordained, nor seeing the disastrous consequences that must necessarily result from its abuse, it has become the means of weakening their intellects, of debasing their minds, of destroying their faculties, and retarding their progress and wellbeing as a people. Thus we now behold that tottering nation ready to fall and crumble into decay, which would ere now have been the spoil of a despot, had she not been upheld by powers that have not yet become so weak as herself, but are most assuredly verging towards that point, when they will need the assistance of a stronger power. And so has it been with the systems of all those who have falsely pretended to be divinely inspired. Thus we learn that man-made systems are productive of evil, which is conclusive evidence that they are not of divine origin—that they were not inspired with the Spirit of truth.

But it may be asked, "Did not God in the meridian of time send his only begotten Son into the world—him who dwelt in the bosom of the Father, who was the joy of his presence, the apple of his eye, the inheritor of his glory, to establish on earth the Divine government—the true order of things? Yet, according to the rule you have laid down—that because the principles which he gave out as being divinely authentic and calculated in their nature and tendency to bring to mankind full and perfect happiness did not produce the object desired and permanently improve the condition of the people, how does it happen that the great God, the universal Monarch, thus allows his mighty purposes to be frustrated, his laws to be annulled, and his will and pleasure to be set at naught by the poor, feeble creatures whom he has made, by whose bounty they exist, and who are continually dependent upon him for the

very air they breathe, for the world they inhabit, and, in short, for all the blessings they enjoy? And if the measure whereby we judge of the non-divinity of a principle be the evil or inutility of the same, the want of consistency in the design, the non-fulfilment of the objects set forth in the design, or its incapacity to bring to mankind full and perfect happiness, what will become of the divinity of Christ's mission? and how are to be harmonized those contradictory statements? for you most solemnly aver that Christ, his Apostles, disciples, and Church were banished from the earth, and that on the ruins of primitive Christianity was erected the superstructure of Catholicism, which has spread desolation and death over nearly all God's creation, and which has given rise to the most frightful superstitions, the most intolerant bigotry, the most cruel tortures, and the grossest ignorance and folly."

This objection admits of three statements—1st, that Christ was not an impostor, which fact it would be superfluous for us to attempt to prove to Christian readers; 2nd, that there has been a total apostacy from the system which Christ established; and 3rd, that such apostacy resulted from the abuse of man's free agency.

1st. We might endeavour to prove that Christ was the Son of God by the purity of his life and by his sufferings and death. We might fill volumes with a record of his acts of kindness, mercy, and love, and on all occasions his utter abnegation of self. We might multiply to infinity external evidences of the good he achieved, the benefits he conferred, the faith that his Apostles and disciples had in the divinity of his mission, the thousands that afterwards acknowledged his claims, believed his doctrine, trusted their immortal souls to his guidance, and gave up all their earthly possessions to follow him. We might instance the nnumerable martyrs who suffered their lives to be taken rather than deny the divinity of his mission. We might also urge the internal evidence which the Christian religion bears within itself, the high tone of morality which runs throughout the whole, the sterling goodness of its precepts, the beautiful proportion of its parts, the harmony which exists throughout, and the order and regularity which so eminently characterize it, when minutely examined; and when we have exhausted all these subjects, what have we done?—

what knowledge have we imparted? Who can conscientiously declare, in the presence of Almighty God and his angels, that they know of a surety that Jesus was the Son of God? Alas, not one.

2dly. We might show from quotations contained in the Old and New Testament Scriptures, that God had fore-ordained that his Church and Priesthood should be banished from the earth, for some great and glorious purpose known only to himself; or that it was only a link in the great chain of things pertaining to the history, salvation, exaltation, and ultimate destiny of mankind; or that hidden beneath its apparent inconsistency with the power of God was infinite wisdom. We might select numerous passages from holy writ as evidence proving beyond dispute that God had determined to make and to unmake, to do and to undo, to build up and to pull down.

3rd. We might labour without cessation and reason incessantly to show that God, in his mercy, wisdom, and benevolence, organized man a free agent—free to think and free to act, free to choose or free to reject what doctrine may be placed before him; and that it resulted from this free agency that the Church of Christ never found a resting-place upon the earth.

In doing this, however, what should we have accomplished? We should have merely heaped together a mass of simply corroborative evidence, but not substantial proofs, not unequivocal testimonies, and certainly not infallible tests.

We might urge the testimony of the miracles wrought by our Saviour and his Apostles, which are considered by professed Christians as incontestable proofs and

infallible evidences of Christ's mission; but in making such testimony a criterion of principle, we should be building on a sandy foundation; we should be delivering up our reason to the guidance of others, staking the salvation of our immortal souls upon representations which might be the jugglery of impostors or the effects of magic, unless we have some sure and certain test by which we might know whether they were from God or not.

The only way by which men can get a knowledge of the divine nature of the principles that may at any time be placed before them, is by direct and immediate revelation.

But it may be enquired, How or by what means are we to obtain this glorious gift? Without here dealing with the past, we answer, It is now to be obtained by obedience to the principles of the everlasting Gospel, which is again restored to the earth, in order to bring about the final consummation of all things, and destined to bring to the human race full and perfect happiness—to fit man for the presence of his Maker, to exalt him to the highest state of progressive being, to perfect his creative faculty, and endow him with the kingly power, which will enable him to organize and to govern worlds, as his heavenly Father now does. Then, when you have obeyed, you will receive the Holy Spirit of Almighty God, who is one with him, the essence of intelligence, emanating from his eternal presence, vivifying and enlightening the minds of those who receive it, and stamping as truth everything that is of God. Then will you understand and realize that direct and immediate revelation is the only test of principle.

## THE ESSAYIST.

### RELIGION PRACTICAL, BUT NOT COMMON.

The term practical is often improperly understood as synonymous with *low* or *commonplace*, and the same meaning is given to it in acting out this improper understanding. If the expression, "practical things," or "practical matters," &c., be used, the majority will confine it to something hard, or material for the miner to blast, the navy to peck, or the mechanic to temper and fashion, or to

domestic affairs, or to trade, commerce, and anything to which may be prefixed the idea of commonplace. Only speak of a practical man, without entering into particulars about him, and nine-tenths of the people will take it for granted that the man is a tradesman, or a lawyer, or a clerk, or, at the highest, a merchant. Now, we readily grant that there are things low and commonplace that are



practical, but there are things high and uncommon that are also practical. The class of men named are certainly of that character; but there are also practical men of a higher order, who partake largely of a divine character and calling.

In the Essayist of the last two weeks, we have been treating on the absurdity and uselessness of *super-practical* religions, but the consistency of a practical one, and have considered the religion of the Saints in the latter character. But it can be easily understood how this character may be improperly rendered. Things and actions may be practical enough, yet at the same time be practically wrong. It is not enough, then, that things and actions be practical. They must also be practically right and suitable.

Now, by no more successful means can our Elders and the Saints generally give an improper character to our religion than by making it identical with things low or commonplace, or by confining it to the mere things and pursuits of this world, or to the limits and transitory states of time. In the first place, if they attach a low idea to the practical, they violate its essential meaning; and, on the bare grounds of philosophy, we protest against it. In the second place, our religion being a practical religion, if the Elders or Saints make practical to mean low, they not only give to the term an improper meaning, but thereby also make "Mormonism," as a practical religion, to be identical with lowness and things commonplace. Against this we protest, in the name of our religion as a system, and in the name of the Latter-day Work as a work of transcendent dignity and glory.

If the Saints give to the practical the meaning of low or ordinary, and make their religion, as a practical religion, to be identical with things commonplace and affairs merely of this world, they will be guilty of violation of a worse kind than that of others. Sectarians cut off the earth and its affairs from heavenly things, and make religion the antagonist of all that is native to earth and inherent in man. Doubtless, there is great insincerity in this, judging from their extreme love of the things of earth and the gifts of Mammon, while their creation of super-practicals is unreal and absurd. Yet, with all their insincerity and absurdity, they preserve religion from being commonplace or below the dignity of man.

The complaint against their religions upon this point is rather that they have not brought saving effectiveness into everyday life and made the earth and its affairs to glorify its Creator, and that the good of their religions is too intangible, their God too far away from time and space, and their heaven, even were it desirable, too far beyond the reach of earth. The Saints recognize the great truth that religion is a practical matter, and properly takes in the whole affairs of this life, and that the great desideratum is that earth and all its concerns should be transformed into the likeness of the heavenly. But if they mistake the kind of practicality belonging to our religion, and make it identical with lowness, and things heavenly to hold fellowship only with ordinary life and commonplace things, their very acceptance of a truth is accompanied with a double error, thus illustrating the fact that perverted truths make the worst of errors, and that the keener the instrument the greater the danger when it is misapplied. Divine religion will give dignity and purity even to the most ordinary affairs of life, while it will carry them upwards. Indeed, when found in primitive healthfulness, there is a native dignity in the economy of labour throughout, and a likeness of the great Father and family of heaven is found in a holy family on earth performing its daily and homely duties of life. Jacob the shepherd, Joseph the shepherd, Moses the shepherd, Elisha the ploughman, Abraham the pastoral prince, and the carpenter's son and his fishermen disciples appear in these homely primitive characters as becomingly as in their divine and priestly ones; and they bring into their religious life their husbandry, their flocks, their ploughs, and their fishing-nets, without lowering their higher callings, and without transforming celestial religion into a mere thing of earth by its fellowship with man, or giving to the homely pursuits of their consecrated lives the low spirit and common features given by the worldling and the ungodly.

But these holy men not only brought humble pursuits into their religious lives, but they also united with them their divine callings and endowments. If they took part with things terrestrial, their lives were also adorned with action celestial. Though they mixed with things of earth, they by faith and righteousness brought down things from heaven.

Though their holy aspirations reached to fellowship with God and laid hold of heaven, they did not desert their native earth, but laboured to bring man back into the likeness of his Maker, and to fashion things below into the image of those above. Though their acts were performed in time, they had also a reference to eternity, and in their lives the temporal and the eternal were combined in the relative halves of one great whole.

It is in this sense that "Mormonism" is a practical religion, and the "Mormon" a practical man. He brings into his religious life all the affairs of his life, whether of time or eternity. Though he performs the

duties of earth, there will also be found in his actual present or prospective future things spiritual, and events that will transpire, and progressive courses that will unfold when time has run out its last period. Though, in the comprehensiveness of our religion, things native to earth are taken in, there are also embraced in its grasp things and beings celestial, and knowledge, and revelation, and immortality, and eternal lives. All this, and more than we can enumerate, is comprehended in practical "Mormonism," and embraced in the present and future of a practical "Mormon."

## HISTORY OF JOSEPH SMITH.

(Continued from page 333.)

[July, 1843.]

Saturday, July 1.—At eight a.m. the Municipal Court met in the Court-room. Present: William Marks (Acting Chief Justice), Daniel H. Wells, Newel K. Whitney, George W. Harris, Gustavus Hills, and Hiram Kimball, (Associate Justices,) to investigate the writ of Habeas Corpus.

The following witnesses were examined—namely, Hyrum Smith, Parley P. Pratt, Brigham Young, George W. Pitkin, Lyman Wight, and Sidney Rigdon.

Hyrum Smith sworn. Said that the defendant now in court is his brother, and that his name is not Joseph Smith, junior, but his name is Joseph Smith, senior, and has been for more than two years past. I have been acquainted with him ever since he was born, which was 37 years in December last; and I have not been absent from him at any one time not even for the space of six months, since his birth, to my recollection, and have been intimately acquainted with all his sayings, doings, business transactions, and movements, as much as any one man could be acquainted with another man's business, up to the present time, and do know that he has not committed treason against any State in the Union, by any overt act, or by levying war, or by aiding, abetting, or assisting an enemy in any State in the Union; and that the said Joseph Smith, senior, has not committed treason in the State of Missouri, nor violated any law or rule of said State; I being personally acquainted with the transactions and

doings of said Smith whilst he resided in said State, which was for about six months in the year 1838; I being also a resident in said State during the same period of time; and I do know that said Joseph Smith, senior, never was subject to military duty in any State, neither was he in the State of Missouri, he being exempt, by the amputation or extraction of a bone from his leg, and by having a license to preach the Gospel, or being, in other words, a minister of the Gospel; and I do know that said Smith never bore arms, as a military man, in any capacity whatever, whilst in the State of Missouri, or previous to that time; neither has he given any orders or assumed any command in any capacity whatever. But I do know that whilst he was in the State of Missouri, the people commonly called "Mormons" were threatened with violence and extermination; and on or about the first Monday in August, 1838, at the election in Gallatin county seat in Davies County, the citizens who were commonly called "Mormons" were forbidden to exercise the rights of franchise; and from that unhallowed circumstance an affray commenced, and a fight ensued among the citizens of that place; and from that time a mob commenced gathering in that county, threatening the extermination of the "Mormons." The said Smith and myself, upon hearing that mobs were collecting together, and that they had also murdered two of the citizens of the same place, and would not suffer them to be buried, the said Smith and myself went over to Davies County to learn the particulars of the affray; but, upon our arrival

at Diahman, we learned that none were killed, but several were wounded. We tarried all night at Colonel Lyman Wight's. The next morning, the weather being very warm, and having been very dry for some time previously, the springs and wells in that region were dried up. On mounting our horses to return, we rode up to Mr. Black's, who was then an acting Justice of the Peace, to obtain some water for ourselves and horses. Some few of the citizens accompanied us there; and, after obtaining water, Mr. Black was asked by said Joseph Smith, senior, if he would use his influence to see that the laws were faithfully executed, and to put down mob violence; and he gave us a paper, written by his own hand, stating that he would do so. He also requested him to call together the most influential men of the county on the next day, that we might have an interview with them. To this he acquiesced; and accordingly, the next day they assembled at the house of Colonel Wight, and entered into a mutual covenant of peace to put down mob violence and to protect each other in the enjoyment of their rights. After this, we all parted with the best of feelings, and each man returned to his own home.

This mutual agreement of peace, however, did not last long; for, but a few days afterwards, the mob began to collect again, until several hundreds rendezvoused at Millport, a few miles distant from Diahman. They immediately commenced making aggressions upon the citizens called "Mormons," taking away their hogs and cattle, and threatening them with extermination or utter extinction, saying that they had a cannon, and there should be no compromise only at its mouth; frequently taking men, women, and children prisoners, whipping them, and lacerating their bodies with hickory withes, and tying them to trees, and depriving them of food until they were compelled to gnaw the bark from the trees to which they were bound, in order to sustain life; treating them in the most cruel manner they could invent or think of, and doing everything they could to excite the indignation of the "Mormon" people to rescue them, in order that they might make that a pretext of an accusation for the breach of the law, and that they might the better excite the prejudice of the populace, and thereby get aid and assistance to carry out their hellish purposes of extermination.

Immediately on the authentication of these facts, messengers were despatched from Far West to Austin A. King, Judge of the fifth judicial district of the State of Missouri, and also to Major-General Atchison, Commander-in-Chief of that division, and Brigadier-General Doniphan, giving them in-

formation of the existing facts, and demanding immediate assistance.

General Atchison returned with the messengers, and went immediately to Diahman, and from thence to Millport, and he found that the facts were true as reported to him—that the citizens of that county were assembled together in a hostile attitude to the amount of 200 or 300 men, threatening the utter extermination of the "Mormons." He immediately returned to Clay County and ordered out a sufficient military force to quell the mob.

Immediately after, they were dispersed, and the army returned. The mob commenced collecting again soon after. We again applied for military aid, when General Doniphan came out with a force of 60 armed men to Far West; but they were in such a state of insubordination that he said he could not control them, and it was thought advisable by Col. Hinkle, Mr. Rigdon, and others, that they should return home. Gen. Doniphan ordered Col. Hinkle to call out the Militia of Caldwell and defend the town against the mob; for, said he, you have great reason to be alarmed; for, he said, Neil Gillium, from the Platte country, had come down with 200 armed men, and had taken up their station at Hunter's Mill, a place distant about 17 or 18 miles north-west of the town of Far West, and also that an armed force had collected again at Millport, in Davies's County, consisting of several hundred men; and that another armed force had collected at De Witt, in Carroll County, about 50 miles south-east of Far West, where about 70 families of the "Mormon" people had settled upon the bank of the Missouri river, at a little town called De Witt.

Immediately a messenger, whilst he was yet talking, came in from De Witt, stating that 300 or 400 men had assembled together at that place, armed *cap-a-pie*, and that they had threatened the utter extinction of the citizens of that place, if they did not leave the place immediately; and that they had also surrounded the town and cut off all supplies of food, so that many of them were suffering with hunger.

Gen. Doniphan seemed to be very much alarmed, and appeared to be willing to do all he could to assist and to relieve the sufferings of the "Mormon" people. He advised that a petition be immediately got up and sent to the Governor. A petition was accordingly prepared, and a messenger despatched immediately to the Governor, and another petition was sent to Judge King.

The "Mormon" people throughout the country were in great state of alarm, and also in great distress. They saw themselves

completely surrounded with armed forces on the north, and on the north-west, and on the south; and also Bogard, who was a Methodist preacher and a captain over a Militia company of 50 soldiers, but who had added to his number, out of the surrounding counties, about 100 more, which made his force about 150 strong, was stationed at Crooked Creek, sending out his scouting parties, taking men, women, and children prisoners, driving off cattle, hogs, and horses, entering into every house on Log and Long Creeks, rifling their houses of their most precious articles, such as money, bedding, and clothing, taking all their old muskets and their rifles, or military implements, threatening the people with instant death, if they did not deliver up all their precious things and enter into a covenant to leave the State or go into the City of Far West by the next morning, saying that "they calculated to drive the people into Far West, and then drive them to hell." Gillium

also was doing the same on the north-west side of Far West; and Sashiel Woods, a Presbyterian minister, was the leader of the mob in Davies's County; and a very noted man of the same society was the leader of the mob in Carroll County. And they were also sending out their scouting parties, robbing and pillaging houses, driving away hogs, horses, and cattle, taking men, women, and children, and carrying them off, threatening their lives, and subjecting them to all manner of abuses that they could invent or think of.

Under this state of alarm, excitement, and distress, the messengers returned from the Governor and from the other authorities, bringing the fatal news that the "Mormons" could have no assistance. They stated that the Governor said the "Mormons had got into a difficulty with the citizens, and they might fight it out, for all he cared. He could not render them any assistance."

*(To be continued.)*

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, MAY 28, 1859.

**PRESENT DUTIES.**—In the course of our administration, we have endeavoured to impress upon the minds of the Saints, and particularly the Elders, the great importance of attending to "everything in its season," and of performing to-day the labours of to-day. We are free to admit that the Saints have manifested a willingness and desire to do so, and that a great improvement has been made in this respect. A great movement in advance has been effected; but there is room for a still greater movement in this direction. We are assured that neither the Saints generally, as members of the Church and kingdom of God, nor the Priesthood are fully alive to the importance of this subject. But especially do we realize that the Elders are behind in this respect. One of the most important of the present or immediate duties of the Saints is to gather as speedily as possible to Zion, and we are gratified to witness the determined and praiseworthy efforts they are making to accomplish that object. We are pleased to see that our efforts in that direction have not been in vain—that the Saints are beginning to get the right view of the subject, and are governing themselves accordingly. For their encouragement, therefore, we will say that more has been done during the first quarter of the present year to accomplish that end, in the way of saving means in small amounts from the weekly earnings of the Saints, by at least one-third, than was accomplished during the whole of the last year. Still we are certain that much more can be done, and much greater advance can and will be made in this movement by the Saints before the close of the year, and that thousands will thus be prepared to leave these lands and gather to the body of the Church when the next season's emigration shall commence, that would not for years to come (and probably never) have been able to accomplish



their deliverance, but for this movement. But we wish the Saints to remember that this is by no means the all-important duty of the present. Greater by far and more important is the duty of gathering the honest in heart from the world into the Church—of hunting up and preaching the Gospel to such as will receive it and shall become heirs of salvation. There has not been for years, and perhaps never since the Mission was established, a more favourable opportunity or fairer prospect for an increase of good and faithful members in the Church than now exists.

Almost universally the testimony of the Elders is that a spirit of enquiry prevails to a considerable extent among the people of the world, and strangers are regularly attending our meetings. It is the present important duty of the Priesthood and Saints generally to exert themselves to bring them to receive the Gospel. While we are desirous to see the Saints gathering to Zion, we are still more desirous to see their places filled with good, honest, faithful men and women. It will doubtless be remembered, and may be seen by reference to the early numbers of the *Star* published by us in Vol. XX., that we directed the attention of the Elders to this subject, and urged it upon their consideration.

We have felt from the commencement of our administration that at no distant day such a spirit as is now being strongly and visibly manifested would rest with great force upon the honest in heart out of the Church, as well as upon the Saints. We foresaw, as it were, the harvest ripe and ready for the reaping. From time to time we were led to bring the subject before the Elders. Many indications of the workings of the Spirit may be found in our editorials; and although it was not then exactly the work of the present, we endeavoured to prepare the Mission for it; and while we were performing the work of "to-day" and endeavouring with all our energy and ability to roll on our administrative progress movements towards efficiency, and to secure to the Mission a character of superiority, we were at the same time keeping our eyes upon this work and shaping our course accordingly. The present universal indication of the coming work proves that our impressions were correct—that our visions were the foreshadowings of a glorious reality; and we verily believe that had all the Elders seconded us with hearty zeal in this preparation for the work, the Mission would have been in much better condition, the work much nearer its accomplishment, and the vision much nearer its fulfilment. It is true that all our labours and administrative movements and preparations had a present object; but it is equally true that they had a much more extensive and important object in the future; and if any supposed that we were performing this work, or endeavouring to bring about such a proper state of things, and stamp upon the Mission a character of excellency, merely to accomplish the emigration of the Saints now in the Mission, and leave it broken up and deserted, they were certainly not far-seeing.

We expected, of course, to see the old Mission, if we may so speak, emigrated, and designed to give it a mighty movement in that direction; but we also expected to see a new, greater, and better one grow up in its stead.

Let, then, every Saint, and particularly those who design to emigrate next year, feel that they are under special obligations to fill their places with new members, that the Mission may be kept up and the work continue to roll on in this land. We wish the Saints universally to feel this obligation resting upon them, and to set themselves diligently and energetically to accomplish it as a part of their necessary preparations for their emigration. But more particularly do we desire that the Priesthood should feel that their labours are not performed and their preparations not completed until this object is accomplished.

**OUR EDITORIAL POLICY—THE VISITOR.**—In opening a department of the *Star* for "The Visitor," we were acting upon well-digested considerations, and not upon a mere whim of the moment; and our object was to supply a want and accomplish a good. We will explain these considerations and give a view of our design, in order that we may meet a present purpose, as well as bring into effectiveness our original intentions.

The Saints are well aware that from the commencement of our administration we have aimed to make our editorial labours truly administrative, and the *Star*, to the limited extent of our abilities, not only a credit, but a benefit to the Church. Passing to the editorial department of the *Star*, it may be observed that we have not devoted it to matters and principles which, though good enough in themselves, would have been as suitable twenty years ago, or could remain for twenty years to come without loss to any one; nor have we made it an article or sermonizing department; but our view was that the Church required thus much of the *Star* devoted to administrative purposes; and accordingly we gave to the editorial department an administrative object. In our editorials we have given to the Mission necessary movements, laid out the work of "to-day," and endeavoured to support the Elders in effecting the movements and accomplishing the work given, while we have also endeavoured to sustain the Saints, feed every present want, and to be in our editorial character the representative of the present, and at once the leader, companion, and co-labourer of the Elders and Priesthood generally throughout the Mission. Doubtless we have fallen short in much; still this belonged to our calling, and we have endeavoured to meet the duties of that calling as nearly as possible. But to accomplish all designed and to be all that we desired were objects not to be reached in our editorials alone. There was much that we desired to lay before the Saints and much that we would have them know, which would be out of place in the editorials, even supposing that so much could be done within its limits. We have ever felt that the general wellbeing of the Saints in this Mission, individually as well as collectively, rested upon our calling. Now, there is much connected with their wellbeing that does not exactly fit a general administrative character, and yet which certainly belongs to the administrative body; for the whole good of the Saints, whether of time or eternity, belongs to the sphere and care of the Priesthood. There are errors to be cleared away, some foolishness to be laughed down, and many broader views to be given. Then there is plenty and a variety of instruction, counsel, and information which it is desirable to be given, and much good reached of an educational, intellectual, practical, domestic, and personal, as well as general nature; and though we desired to reach as much of that good as possible, all could not be done in the editorial department of the *Star*, which is more particularly devoted to public matters and general administration.

To make the *Star*, then, as nearly as possible what we would have it to be and to accomplish as much of our desires as practical within its limited compass at the commencement of the present Volume, we introduced several new features, among which was "The Visitor." The *Star* department has alone sustained the editorial part, and "The Essayist," and the laborious research and extracting connected with the compilation of "American Antiquities," with the minor matters, and some article writing, besides the general labours of the *Star*; but "The Visitor" we design to be at the service of our contributors as well as ourselves; and here we will explain its character and work.

Its character is not intended to be administrative in a general sense, but local and homely, though that which is homely and suitable in one place will be at home in many homes and suitable in many places. The benefit and application will be therefore also of a general service, though not administrative for the Mission. Its character will be various—light, solid, elegant, humorous, sharp, soothing, brilliant, parental, descriptive, and generally useful in visiting everybody's home and contributing a little good to everybody's case. This is its character as it stands in our design.

The department for "The Visitor" is opened to all, both brethren and sisters, to make their occasional visits; and each contributor to this department will appear in their turn and place, if suitably dressed, in the character of "The Visitor." Pastors may visit their Pastorates, Conference Presidents their Conferences, Travelling Elders

their fields of labour, Branch Presidents the members of their Branches, Teachers their districts; and the sisters can visit in their spheres. But all their visits must be useful, to be admitted into the *Star*; and they must always appear as *bona fide* visitors, who are welcome to every one, and not appear dressed in black with a cane in hand. And though it is desirable that the visitors should move about in real life and deal with matter-of-fact subjects, their pictures and scenes should rather be supposed than reports of actual visits, and the names should be assumed rather than belong to any real persons. Thus, though many will find visitors very suitable to themselves and their cases, none will reasonably take the matter personally, nor the visitor in person be liable to be ordered out of doors at the next visit to the house of the offended family; and thus much good may be done, without any harm.

The work designed is broad and various, and the character of each visitor will of course answer to each individual's taste, talent, and observation. But, considered as a whole in its various styles and in the performance of its many duties, the work of "The Visitor" may be stated thus:—To benefit the Saints personally and collectively; to deal with domestic economy, prepare for emigration, and impart counsel in a friendly manner; to help husbands to be good husbands, wives to be becoming and dutiful, parents to train up their children, and children to be now and in the future an honour to their parents, and generally to make homes what they should be, and the family useful to themselves, society, and the Church; to visit the sick, and comfort and bless them; to enter into interesting and useful conversations, and spend a time in holy devotion; to strew flowers in the paths of our readers, charm with beauty, delight with elegance, touch with pointedness, and please with humour; to broaden views, ennoble thoughts and feelings, help away errors, pull down airy castles, laugh away absurdities; in short, to be generally useful in a homely, visiting manner.

It is not to be expected that we can attend to every matter ourselves, or be equal to all designed. Will some of our Elders and talented sisters and contributors lend a helping hand? In this character, we think the sisters may be peculiarly useful. Henceforth we hope to be able to introduce to our readers a Visitor every week. If there is any lacking in this department, others must bear the shame, especially seeing that there are so many to supply it, and that we have marked out the work and given subjects. Should others, however, fail us, though we have now much on hand, and still more designed, we shall do the work ourselves, and find a hint broad enough to let it be known who is "The Visitor."

## THE VISITOR.

### A CONSULTATION AND THE RESOLVE.

I was, on a visit to one of the Pastors, and in company with Pastor C. and President J. Our conversation ran on the work, and the subject upon which we had settled was "the spirit of times." I shall take up the thread of the occasion at the point where Pastor C. said—

"I propose, brethren, that we adjourn to Elder G's. There will then be engaged in our consultation myself, the President of this Conference, and the President of the principal Branch in the Pastorate, besides our visitor."

"Agreed," replied President J.; and as Elder E. is on a visit to us all, I will add to the proposition that he assume the

character of 'The Visitor,' and send the result of the evening to the *Star*."

"Good," observed the Pastor. "What say you, brother E.?"

"Be it so," I answered. "And, seeing the matter is rather heavy, perhaps I may manage to take the 'solid' side of 'The Visitor.'"

Putting on our hats, &c., we started, continuing our conversation, and in about a quarter-of-an-hour arrived at the house of Elder G.

"Ha!" ejaculated Elder G., as we entered, and at a bound he stood in front of Pastor C. and President J. Seizing a hand of each, he gave both a hearty shake,

at the same time looking between them at me as though he wanted another hand. Of course, he took me for one of the "family," and it goes against the "Mormon" nature to leave any of the family out.

"Our visitor, Elder E.," said President J., introducing me to brother G., and then performed the other side of the ceremony. Of course, sister G. had not been overlooked, but had shared in the shaking of hands and introduction.

"Welcome all!" said brother G. with affectionate energy. "We shall be able to spend a cosy, interesting evening together. Quite refreshing that, brethren, to a working man."

"Well, I hope we shall be cosy enough," replied the Pastor. "We are proverbially a cosy kind of people, even in our solidest moods; and doubtless our meeting will interest us all, seeing that it concerns the interest of the work. Our visit, however, brother G., is not exactly for social enjoyment, but for a consultation. President J. will propose the subject for us."

Sister G. by this time had placed chairs around her nicely-covered table, lighted the candles, it being nearly dark, drawn down the curtains, and retired without display and almost unobserved, leaving us, in spite of all our gravity and business, pretty snug.

President J. then opened the consultation by addressing the presiding Elder of the Branch.

"Doubtless, Elder G., your attention has also been called to the 'spirit of the times' touched upon in the last number of the *Star*."

"Yes," the one addressed replied; "and I have reflected much upon the subject."

"Good," continued Elder J. "We will enter, then, directly into the heart of the matter by taking for our main point of consideration a sentence from the editorial in question."

Producing the *Star*, he read—

"Now, there is evidently something in the way—something wrong in this matter, or the Elders would not be under the necessity of repeating the same facts month after month as they have done—namely, that our meetings are well attended by strangers, who pay good attention, and who seem anxious to investigate our doctrines, and who seem honestly seeking after the truth; but we are as yet baptising but few."

The conversation then became more

general; and, having passed the matter round several times, Pastor C. said—

"So far, then, brethren, we view the matter alike, and agree with President Calkin that there is something in the way. That something seems to be that we ourselves are not prepared and ready for the Master now he has returned to the ingathering of the honest. His Spirit seems to be moving upon the people towards great increase. But as yet we have not made such arrangements and brought sufficient force upon the investigators to give to us success. So I think the next step in our consultation, brethren, is to the conclusion that the chief obstacle in the way of success and increase of members is the unfitness of our instruments, the quality of discourses at our meetings, and the power of the Elders to force conviction upon the minds of those who are anxious to investigate our doctrines."

"Yet this was not always the case," remarked Elder G. "The time was when we were very successful in adding members to the Church, and forcing conviction upon men even of first-class minds."

"Ah! those were seasons of sowing and harvesting!" interposed President J. "And our Elders were equal to the task, too,—more than could have been expected, at any rate; and though generally but working men, there were some against whom but few masters of sectarian theology could stand successfully."

"True, brethren," observed Pastor C. "At our meetings could then be heard discourses upon the doctrinal points of the Church that made the Gospel appear like a new light indeed bursting from heaven. Of course, in our country Branches, our meetings and preaching answered to rustic simplicity; but even there much Gospel and much principle could be heard. So true is this, that we all know that there was many a learned minister that trembled at the force of our fustian-jacketed Elders, and frightened at our small meetings in the houses of the brethren."

"Oh," returned President J., "I have taken my part many a time in a little country house; and glorious times they often were, too. But I was brought into the Church in one of our large towns, where we had a large hall. In the evening, when strangers were present, (and the hall was often crowded,)



there could generally be heard powerful discourses. Views were given of the great Latter-day Work; the fulfilment of prophecy was treated upon; and in turn were brought before the people the ancient faith, the apostacy, the restoration and proclamation of the Gospel, the miraculous movements of God in the last days, the gathering of Israel, the building up of Zion, the Millennium, the resurrection, and a general course of subjects, among which the divine mission of the Prophet Joseph was not the least. These were handled with great knowledge, tact, and power,—so much so that the force was irresistible; and while it caused many to rage, many were impelled into the Church; and even many who had not the courage to enter had to acknowledge conviction; and often has it been said, 'Well, if there is any truth in the world, the Mormons have it!'

"Well, I think, then, brethren," said Pastor C., "that the next conclusion to be arrived at is that our meetings should now universally be of the character just described, and that it is most desirable that success should attend our labours in preaching the Gospel. Not only should this character be given to our meetings in a few places, but in the present advanced condition of the Mission, it should be shown in every Branch throughout the British Isles; and I see no reason why we should not now be as successful as ever, as on the other hand I am certain we should be better qualified and more powerful in preaching the Gospel than in the infancy of the Mission.

"With all my heart and energy, I am willing to go into a movement in that direction," joined in President J.

"And I too," added Elder G.; "and I hope President Calkin will thoroughly take up the matter and make a regular movement to that end. We shall doubtless get some more assistance and light upon the course to pursue from future editorials. I shall anxiously look for the *Star* for a few weeks to come especially."

Thus far I had scarcely joined in the conversation; but here I proposed that Elder G. should read the editorial on "Preaching Meetings" in Number 42 of last Volume of the *Star*, and also the one entitled "Is the Design Answered?" in Number 47 of the same Volume. This was assented to, and the editorials read accordingly.

"There, you see, brethren," I observed, "the matter with which you are now dealing is already dealt with, and the proper character of our meetings defined, with the subjects for discourse, the men to use for this work, and the style and treatment, while the objectionable side is also brought out. Don't you think, Elder G., that President Calkin has already 'thoroughly taken up the matter' and made a 'regular movement to that end?' There is also much more in the last Volume 'to that end.'"

"Well, upon my honour, it seems so," Elder G. answered. "It appears that it is we who have not 'thoroughly taken up the matter.'"

"I am inclined to think, brethren," I added, "that President Calkin will *more* thoroughly take it up this time, if necessary."

"I am quite satisfied, brethren," said Pastor C., with resolution stamped on his countenance. "Let us come to our resolve at once. I am determined to bring about the desired state of things in my Pastorate in this matter, though it should remove every President and remodel every Branch."

"I am with you," added President J. with energy.

"And I, too," said Elder G. with enthusiasm.

"The Lord enable us to accomplish the work before us!" fervently ejaculated Pastor C.

"Amen," we all responded heartily; and then Elder G. ran for sister G., and between them we were prevailed upon to stay and take supper.

**TOUCHING ELOQUENCE.**—When Leitch Ritchie was travelling in Ireland, he passed a man who was a painful spectacle of pallor, squalor, and raggedness. His heart smote him, and he turned back. "If you are in want," said Ritchie, with some degree of peevishness, "why don't you beg?" "Sure it's begging I am, yer honour." "You didn't say a word." "Of coorse not, yer honour; but see how the skin is spakin' through the holes of my trousers, and the bones cryin' out through my skin! Look at my sunken cheeks and the famine that's starin' in my eyes! Man alive! isn't it beggin' I am with a hundred tongues?"

## CORRESPONDENCE.

WALES

Udgon Seion Office, Swansea,  
May 6, 1859.

President Calkin.

Dear Brother,—I now furnish you with a brief report of the condition of the Welsh Mission.

I would have written sooner than this had it not been that I was aware that President Ross was on the intent of visiting us about the latter end of last or the commencement of this month, which he did.

We held two Conferences lately,—one at Cardiff on the 24th ultimo, and the other at Merthyr Tydvil, on the 1st instant; and we were favoured with the presence of President Ross in both. They were likewise well attended by the Saints, who felt well, and were willing to respond to the calls made upon them with regard to assisting in the upbuilding of this kingdom.

I am glad to inform you that we are increasing in number, for we have baptised quite a number this year in the several Conferences, and our prospects are very favourable in this respect at the present time.

While we are increasing in numbers, I do not believe it would seem very consistent for us to decrease or diminish in good works, but rather to increase in the latter, whether our numbers increase or not; because we believe in gaining additional power continually; and I believe that the best way to prove that we are increasing in power, so as to convince others of it, is to make our works prove it. The two visits which we received from President Ross this year were very profitable to us all, and we felt greatly edified through his instructions and counsels, which we are striving to carry out according to the best of our abilities. I feel thankful for your wise and fatherly counsels unto me from time to time, and I delight in carrying them out as well as I can.

With kind remembrances to you and a good wish for your success, I remain

Your brother in the Gospel,

BENJAMIN EVANS.

ENGLAND.—SOUTH PASTORATE.

Bristol, May 7, 1859.

President Calkin.

Dear Brother,—Agreeably to your wishes, I beg leave to forward you a report of the South Pastorate.

I am happy to inform you that the changes made at the Birmingham Council have not been detrimental to the progress of the work, neither have the harmony and good feeling that existed here during the last year in any respect been diminished. The spirit of love, unity, and unbounded confidence in the Presidency of the European Mission is manifested by the willingness of both Priesthood and members to carry out their counsels and strengthen their hands.

Presidents W. Harder of the South, M. H. Forscutt of the Wiltshire, and J. H. Kelson of the Lands-End Conferences labour diligently to carry out the instructions received from time to time, and have never raised the slightest antagonistic feeling against anything that has been required to be done, but have used their influence and energies to accomplish everything required at their hands. They have been one with me always, and the same spirit has existed between them and the Travelling Elders.

The visits of President J. D. Ross to this Pastorate have been indeed a blessing. At every visit we have taken a step in the right direction, and I believe we have now done everything to his satisfaction. The tract debt, I am pleased to say, is paid.

The Saints are learning domestic economy and are striving out of a small pittance to do something towards their own emigration. The willingness they manifest to "try" renders it pleasurable to labour amongst them. I am satisfied that, as a general thing, the Saints faithfully pay their Tithing, are willing to contribute for the benefit of the Church, and are striving to emancipate themselves from this land. May Israel's God help them!

The brethren join me in kind love to the Presidency and all in the Office.

Yours very faithfully,

GEORGE TEASDALE.

PASSING EVENTS.

**GENERAL.**—All the accounts received from the seat of war in Piedmont concur in stating that the ravages, depredations, and abominations perpetrated by the Austrian troops in their line of march during their brief occupation of the Sardinian territory have been such as to render the name of Austria more than ever hateful to Italy. They have not only exacted contributions, but have pillaged and ravished. Rape, sacrilege, and murder have marked their course. They have insisted that the unarmed population should give up all their clothes and linen, and corn, carts, saddles, harness, &c.; and after having collected their spoil, they have decamped with it to the Mincio, where they and their officers have shared the booty. Their conduct has been so execrable, that, on the arrival of the French troops at Asti, the women went forth to meet them, and besought their deliverers to avenge them. At Vercelli they have compelled the poor inhabitants to open their purses to the amount of 300,000fr., exacting from them all the leather in the place, 6,000 shirts, and cloth enough to make as many more, 100 rations of forage a day for five days; and 300 bags of rice. The Austrian army has sustained another loss by the explosion of a brig of war at Ragusa: the killed and wounded by this casualty number 80. The Emperor Napoleon has in his cabinet a telegraphic service by which he can communicate directly with his generals at the seat of war. According to advices from the frontiers of Lombardy, the inhabitants of the Valteline are making great purchases of arms and ammunition: a revolution appears imminent, and the Austrians are making heavy demands. Advices from Constantinople report that agitation was increasing in the Turkish provinces, especially in Bosnia: the Turkish troops had been increased to watch Bosnia, Servia, and Montenegro. The last accounts from Hungary state that great agitation prevails amongst the Magyar and Slavonian populations, anxious to recover the rights wrested from them ten years ago. Agitation also prevails in Galicia and in the Polish provinces of Austria. A telegram from Vienna states that Brody, a town in Austrian Galicia, situated on the Russian frontier, has been destroyed by fire.

**AMERICAN.**—Another of those catastrophes which are of very frequent occurrence on the great western rivers has happened on the Mississippi: the St. Nicholas steamboat exploded on her way to New Orleans from Louisville, and, according to one account, 75 lives were lost by the disaster. News from New Orleans state that Miramon had succeeded in penetrating the lines of the Liberal forces, and reached the capital on the 11th April. He had already commenced the work of murdering peaceable foreigners indiscriminately. A Philadelphia paper says that the practice of carrying deadly weapons is becoming alarmingly prevalent in that city: the rowdy population go armed with a knife, billy, or pistol. Accounts have been received from the French West India Islands to the 12th ult.: the incendiary fires having continued in the commune of St. Pierre, Martinique, and at the very gates of that town, the Governor had declared the commune in a state of siege. The *New York Herald* gives, as "the direct cause of the present excitement" in Utah, "the attempt on the part of Judge Cradlebaugh to investigate the charges of past years against the Mormons; to accomplish which he has suddenly opened court at Provo, in March, instead of at Fillmore, in September. Claiming that, as there was no gaol for prisoners, he required a company of 100 soldiers to guard them, General Johnston sent that number, and subsequently, as excitement increased, 900 more. On this, Governor Cumming demands their withdrawal, which General Johnston refuses, and consequently an open rupture between the two chiefs ensued. From papers and correspondence we draw the conclusion that the Governor is backed by the Prosecuting Attorney and Superintendent of Indian Affairs on the side of peace, while General Johnston lends military assistance to Judges Cradlebaugh and Sinclair on the side of war against the Mormons." At the opening of the Court, two Indians were indicted for rape and murderous intents; but, says a correspondent of the *Herald*, "At this stage of the proceedings, the Judge instructed the Grand Jury to commence on Territorial business: they then went into the consideration of offences against the Territory." The Judge, however, prevented the settlement of difficulties by dismissing several criminals without trial and arresting the witnesses subpoenaed, (though acknowledging that there was no testimony against them,) and declaring that he would "try none but Mormons." During his addresses to the Jury, whom he treated as a pack of criminals, he inveighed bitterly against the "Mormon" religion; and when discharging them, at the close of the Court, which sat for two weeks, he declared—"If this Court cannot bring you to a proper sense of your duty, it can at least turn the savages in custody loose upon you." "Thus," says the *Herald*, "out of his own mouth, this over-zealous and too-highly excited Judge is condemned: in this vindictive and most undignified speech he has clearly shown himself unfitted for the position he occupies."